

# The Inquirer.

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London, Saturday, January 7, 1911.

[ONE PENNY.

## THE INFLUENCE OF THE IMMORTAL HOPE ON THE LIFE THAT NOW IS.

BY  
**G. DAWES HICKS, Ph.D., Litt.D.,**  
Professor of Moral Philosophy at the University of London.  
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SUNDAY, January 8.

### LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN.

Bermondsey, Fort-road, 7, Mr. A. ALLEN.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.

Child's Hill, All Souls', Wexford-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUFF; 7, Mr. W. D. C. PEPLER.

Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.

Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. F. HANKINSON.

Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. T. P. SPEEDING; 6.30, Mr. R. W. PETTINGER.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. E. GEORGE, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A., Litt.D

Highbury Hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford, High-road, 11, Mr. J. W. GALE; 7, Rev. J. F. PARMITER.

Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject, "Prof. Rudolf Eucken on the Spiritual Life."

Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. J. A. PEARSON.

Kilburn, Quex-road, 11 and 7, Rev. C. ROFER.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.

Deptford, Church and Mission, Church-street, 6.30.

Mansfield-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.

Peckham, Avondale road, 11 and 6.30, Rev. LAWRENCE CLARE.

Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.

Stoke Newington Green, 11.15 and 7, Rev. J. LIONEL TAYLER.

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ABBEYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.

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BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.

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BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAM JONES, M.A.

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BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.

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CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. J. KINSMAN.

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DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVILLE HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.

GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.

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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* \* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

## NOTES OF THE WEEK.

Most other subjects have been obscured in the public mind this week by the strange happenings in the East End of London on Tuesday, when two armed burglars kept a large force of police and military at bay for several hours, and finally set fire to the house in which they had taken refuge, and perished in the flames. It is an event quite unique in the recent records of crime, and has revealed in a dramatic way the difficulties of the forces of law and order when confronted by an unprecedented situation. We doubt, however, whether, in spite of lurid spectacular descriptions, it has created any real sense of public insecurity.

\* \* \*

SOME of the newspapers have started an agitation against aliens, and it is possible that the Government will be urged to take stringent measures of exclusion. It is, of course, the business of every country to protect itself to the best of its power against criminal raids. But it is precisely the criminal desperado, who has money and cunning at his command, who can slip through the meshes of the most stringent regulations. There is no reason, so far as we know, to connect the gang of men in the East End with political agitation, though they have been described vaguely as anarchists, and we hope that there will be no attempt, in a moment of panic, to start an agitation against the foreign refugee. The *Morning Post* writes with an air of authority: “ When men are forced to leave their native land because they have come into conflict with the forces of authority, the presumption now is that they are, to say the least, lacking in the elements of good citizenship.” We would ask Englishmen to reflect upon the real meaning of this reactionary teaching, before they turn their backs upon

a policy which gave asylum to Mazzini and some of the noblest spirits of United Italy, in spite of all the crimes against “ good citizenship ” which were laid to their charge.

\* \* \*

OUR appeal on behalf of the work which is being done by the Rev. J. J. Wright and members of his congregation at Atherton among the widows and orphans, left destitute by the recent mining accident, has met with a welcome response. At the time of going to press £66 13s. 6d. had been received. In all cases the money has been sent direct to Mr. Wright and turned without delay into the necessities of life. We do not propose to publish any list of names, as this is not desired by many of the donors. The fund is now closed, as the pressing needs of the moment have been met in such a generous spirit, and permanent help from the large public funds will soon be available.

\* \* \*

In a letter received from Mr. Wright, he says: “ My co-workers and I, here on the spot, are busy doing all we can in the homes of the sufferers, especially for the widows and orphans. We have sad, sad cases to deal with, where there are many little children, but I wish I could convey to subscribers something of the gratitude these orphaned children and widowed women show for the real and immediate help we have been able to render by the means put into our hands. It would repay the donors, as it amply repays us.”

\* \* \*

THE Bishop of London has issued a New Year’s Letter to his Diocese in which he calls attention to the urgent need of “ the practical recreation on an adequate and proper basis of the Sunday-school work of the diocese.” During the past year a large and representative committee has prepared a report on the subject, and has made the following recommendations: (1) That there should be authorised visitations of Sunday-schools throughout the

diocese under a paid director appointed by the Bishop; (2) that the director be empowered to organise a band of experts to assist the director in the work; (3) that, in order to carry out the above and other proposals, it is necessary for the council to have an adequate income at its disposal.

\* \* \*

COMMENTING upon these proposals the Bishop writes as follows:—“ Because Sunday-school teaching is a labour of love, there is no reason why it should be ‘ amateurish ’ and carried on with out-of-date methods. Just because it is something done out of love for Christ it ought to be the best the Church can offer. I ask, then, for a sum of £1,000 a year to start the reorganisation of this work. We must have a paid director of Sunday-schools, to whom we ought to be able to offer £400 a year if we wish to get a really first-rate man, and under him must, in time at any rate, be assistant directors for the three great districts, West and North and East, for which the council have already established committees. It ought to be possible to make grants for apparatus to really poor parishes. The literature supplied must be up to date. Model lessons must be given by trained experts in the various Sunday-schools for the benefit of the teachers, and lectures also given them on the best way of teaching certain subjects.”

\* \* \*

A GREAT step forward will have been taken in the social progress of India if the Conference on Moslem and Hindu differences, which has been held at Allahabad, makes mutual understanding and toleration more possible than they have been in the past. The ten points agreed upon as the bases of the Conference strike us as an excellent sign of a real desire for conciliation. They include combined efforts to discourage litigation, the abolition on both sides of the system of boycott against each other, stoppage on both sides of endeavours to proscribe the language of either side, the acknowledgment of the claims of the Mahometas, who are in a

minority, to communal representation, and the recognition on both sides of the distinctive religious principles of both communities.

\* \* \*

THE death of Professor Butcher has aroused feelings of the deepest regret among all who knew him. He was a humanist of the best type, who combined intellectual distinction with unusual personal charm and held the balance true between the ideals of scholarship and the claims of broad human sympathies. He did his most distinctive work as an interpreter of the mind of Greece to the modern world, and has left a small group of books as a monument of his influence, "Aristotle's Theory of Poetry and Fine Art," "Some Aspects of the Greek Genius," "Harvard Lectures on Greek Subjects," and, above all, his large share in Butcher and Lang's translation of the *Odyssey*. In Parliament he rendered conspicuous service in connection with the Irish University Bill. He once described the settlement, which it has provided for a grievance of long standing, as the thing which had given him most pleasure in the course of his public life.

\* \* \*

THE *Contemporary Review* for January contains an important article by the Rev. L. P. Jacks on "William James and his Message." It is very sympathetic towards the pragmatist position, and should be read with care by those who wish to understand some of the deeper implications of pragmatism, especially as they affect theology. Mr. Jacks expresses his own belief that William James was "a thinker of the first rank, not always unconfused, it is true, but yet with a clear vision ahead of him, a rich and varied philosophical experience behind him, and with a great human purpose in his heart. Those of his critics, and they have been not a few, who have dismissed his philosophy as a superficial product of American 'hustle,' may be bluntly charged with having never read his works, and pitied perhaps for having never seen his face and grasped his hand. I think James would be the first to admit that 'Pragmatism' as he left it has not yet attained its final expression. But there is no doubt in my own mind that, beneath the temporary defects of James' presentation, pragmatism embodies a living force of human conviction and experience, which in the long run will succumb to no gainsaying."

\* \* \*

IN the same number of the *Contemporary Review* there is a short article by the Rev. J. Page Hopps on "Haeckel and Monism." It is devoted to a discussion of the softening of the differences between Haeckel's form of Monism and spiritual Theism, which is manifest in his later work. "We need not be over-restless about the explanation," Mr. Hopps writes, "and we shall not be over-restless if we do but realise how trivially insignificant is man before the magnitude and complexity of the universe. All we can do is to observe appearances and speak of them in the language of our own plane of being; and that is precisely what the modern spiritual theism is doing."

## FOR THE NEW YEAR.

### A MESSAGE FROM PROFESSOR EUCKEN.

ENTRANCE upon the New Year impels us to take a glance at the condition of the time and to form a judgment upon it. On a first impression this judgment is by no means favourable. For in whatever direction we look we see division and strife, a strife that is for material rather than ideal things; we see in life a tremendous haste, a passionate pursuit of outward results; as regards the spiritual content of life we see many a thing questioned and attacked which hitherto had seemed altogether certain; and, finally, in social life we find much pretence and hypocrisy. This, taken all together, is quite sufficient to explain how, in spite of the advances of work in many directions, a certain pessimism springs up and spreads, and men are inclined to think not greatly but meanly of themselves and their spiritual capacity.

I do not think, however, that we need by any means lose courage, but even to-day may strive with joyous confidence after the eternal ends. The very fact that the unsatisfying nature of the present condition of things is felt so deeply shows clearly that our life and character cannot exhaust their content in that condition, but that there is in us a depth of soul, which with constantly increasing urgency demands satisfaction. In truth, we have only to look from the surface of life to its inner texture to become aware that a powerful movement is on foot towards an inward strengthening and spiritual fulfilment of life, that a hunger and thirst for a veritable substance, meaning, and worth of life is taking hold of ever-widening circles. And this movement, in fact, is not confined to single nations, but is penetrating the whole civilised world, and unites all men; nor is it by any means only old men, but very specially the young, who are taking eager part in it.

Hence new tasks arise. The deepest resources of our life have to be worked out, new spiritual connections established, there must be an inward renewal of our whole being, which shall reach out into all the separate domains of life. In the light of such a task our time is not a little, but a great time. An inward necessity is at work in our life which, we may be confident, will strengthen us against all hindrances, and lead us through all darkness.

This necessary renewal of life, however, cannot possibly be accomplished without the help of religion, without a more powerful manifestation of religion. For that renewal needs a life with power to control the chaos of every day, it needs a union of the individual man with the Whole of a spiritual world, it needs the vivid realisation of such a world in our own circle. But this is above all the affair of religion. Thus we may say that wherever the effort is

being made with absolute sincerity for the deepening of life and the renewal of humanity, there a movement towards religion also arises, and its necessity is fully realised; without its help the necessary new direction of life cannot be achieved.

But if religion is to be adequate to this urgent demand of humanity, it must not approach us with the forms and formulas of past times; it must set the eternal truths, which it represents, in intimate relation with the present as a vital part of the World-history; it must speak to modern men in a modern tongue; it must fall back upon depths of spiritual life, which are beyond the reach of all changes of the times; it must bear in mind the word of the great Finnish poet, RUNEBERG: "He must abandon the old that grows old, who would hold fast the old that cannot age."

If we stand firm in such convictions, the present appears to us full of great tasks, and already in the midst of a rising movement. And the life and effort of every separate individual gain significance and worth as they take their part in such a movement. So let us rejoice that we live in such a time and can help in the work of the deepening of human life and the building up of the kingdom of the Spirit. The signs of the times are with us, and before us a great and absolutely necessary goal. May the New Year, then, carry humanity a step further in such work!

Jena.

RUDOLF EUCKEN.

We believe that many of our readers will like to have the actual words of this noble message as Professor Eucken wrote them. Some of their flavour is necessarily lost even in the most careful translation:

### ZUM NEUEN JAHR.

DER Eintritt in das neue Jahr treibt zu einem Blick auf die Lage der Zeit und zu einem Urteil über diese Lage. Vom ersten Eindruck aus wird dies Urteil keineswegs günstig sein. Denn wir sehen, wohin wir blicken, überall Entzweiung und Kampf und zwar einen Kampf mehr um materielle als um ideelle Dinge, wir sehen eine ungeheure Hast des Lebens, ein leidenschaftliches Jagen nach äusseren Erfolgen, wir sehen im geistigen Bestande des Lebens manches bezweifelt und angegriffen, was bisher völlig sicher schien, wir finden endlich im gesellschaftlichen Leben viel Schein und Heuchelei. Das alles erklärt vollauf, dass trotz aller Fortschritte der Arbeit ein Pessimismus entsteht und um sich greift, dass der Mensch von sich und seinem geistigen Vermögen nicht gross, sondern klein zu denken geneigt ist.

Aber ich meine, dass wir den Mut keineswegs aufzugeben brauchen, sondern mit freudigem Vertrauen auch heute nach den ewigen Zielen streben dürfen. Die Tat-sache selbst, dass das Unbefriedigte der gegenwärtigen Lage so stark empfunden wird, zeigt deutlich, dass unser Leben und Wesen nicht in diese Lage aufgeht, dass eine Tiefe unserer Seele vorhanden ist,

die immer dringender nach Befriedigung verlangt. In Wahrheit brauchen wir nur von der Oberfläche des Lebens auf sein inneres Gewebe zu blicken, um zu gewahren, dass eine starke Bewegung nach innerer Befestigung und geistiger Erfüllung des Lebens im Gange ist, dass ein Hunger und Durst nach einem wahrhaftigen Gehalt, nach einem Sinn und Wert des Lebens immer weitere Kreise ergreift. Und zwar ist diese Bewegung nicht auf einzelne Nationen beschränkt, sondern sie geht durch die ganze Kulturwelt, und verbindet alle Menschen, dabei ist es keineswegs bloss das Alter, es ist ganz besonders die Jugend, welche an ihr eifrig teilnimmt. Damit erwachsen grosse Aufgaben, es gilt die letzten Tiefen unseres Lebens herauszuarbeiten, neue geistige Zusammenhänge auszubilden, es gilt eine innere Erneuerung unseres ganzen Seins, die sich in alle einzelnen Gebiete des Lebens erstrecken wird. Von solcher Aufgabe aus angesehen, ist unsere Zeit keine kleine, sondern eine grosse Zeit; es wirkt in unserem Leben eine innere Notwendigkeit, wir dürfen darauf vertrauen, dass sie uns gegen alle Hemmungen stärken und durch alles Dunkel führen wird.

Diese notwendige Erneuerung des Lebens kann aber unmöglich gelingen ohne Hülfe der Religion, ohne ein stärkeres Hervortreten der Religion. Denn jene Erneuerung bedarf eines dem Chaos des Alltages überlegenen Lebens, sie bedarf einer Verbindung des Menschen mit dem Ganzen einer geistigen Welt, sie bedarf der lebendigen Vergegenwärtigung einer solchen Welt in unserem Kreise. Dies aber ist vor allem die Sache der Religion; so dürfen wir sagen, dass überall da, wo mit der Vertiefung des Lebens und der Erneuerung der Menschheit voller Ernst gemacht wird, auch eine Bewegung zur Religion entsteht und ihre Unentbehrlichkeit vollauf anerkannt wird; ohne ihre Hülfe kann die notwendige Wendung des Lebens nicht gelingen.

Aber wenn die Religion solchem dringenden Verlangen der Menschheit entsprechen soll, so darf sie nicht in den Formen und Formeln vergangener Zeiten zu uns wirken, sondern so muss sie die ewigen Wahrheiten, die sie vertritt, zur weltgeschichtlichen Lage der Gegenwart in enge Beziehung setzen, sie muss zum modernen Menschen in moderner Weise sprechen, sie muss auf Tiefen des geistigen Lebens zurückgreifen, die allem Wechsel der Zeiten überlegen sind, sie muss des Wortes des grossen Finnändischen Dichters Runeberg eingedenken sein: "Von dem Alten, das alt wird, muss lassen, wer das Alte festhalten will, das nicht altern kann."

Stehen wir in solchen Ueberzeugungen, so erscheint die Gegenwart voll grosser Aufgaben und auch schon inmitten einer aufsteigenden Bewegung. Und das Leben und Streben jedes Einzelnen gewinnt eine Bedeutung und einen Wert, wenn es an solcher Bewegung teilnimmt. So wollen wir uns freuen, in einer solchen Zeit zu leben und mitarbeiten zu können an einer Vertiefung des menschlichen Lebens und am Aufbau des Reiches des Geistes. Mit uns sind die Zeichen der Zeit, und vor uns liegt ein grosses, ein durchaus notwendiges Ziel. Möchte denn das neue Jahr die Menschheit in solcher Arbeit weiterbringen!

RUDOLF EUCKEN.

## LIFE, RELIGION & AFFAIRS.

### PURITANISM AND RELIGION.

We are fond, some of us, of talking of "our Puritan ancestors," and occasionally we boast ourselves a little because of them. Now and then, also, we hear that one of the great needs of religion to-day is a revival of the Puritan spirit. It is not unlikely that the latter observation contains considerable truth, though, probably, it is frequently very lightly made by those who have never carefully considered just what the Puritan spirit was and is, or might be, if revived. In its actual historical existence, the term Puritanism has covered a multitude of different ways of thought and attitudes of mind. We have heard of Puritanism in literature, art, morality, and politics, as well as in religion; whilst, during the period when the Puritan was an obvious and important figure in public life, it was apparently the habit of anyone in search of a convenient term of abuse to call by the objectionable name anything or any person to whom or to which dislike was felt. As a contemporary writer put the matter, "In the mouth of a drunkard he is a puritan who refuseth his cups; in the mouth of a swearer he which feareth an oath; in the mouth of a libertine he who makes any scruples of common sins." Even in these days, perhaps, one might say, naturally in these days, when people habitually use words with complete disregard of their proper meaning, if Smith calls Jones "a Puritan," the suggestion intended is that Jones is more than ordinarily strict, that is, more strict than Smith, in some matters of conscience or convention. Nevertheless, Puritanism was not devoid of quite definite characteristics, and it is not an impossible task to discover its really essential meaning.

As a movement in religion, Puritanism embodied the extreme spirit of the Renaissance and of the Reformation outside England. In all matters of belief and practice, and in every sphere of activity, Puritanism was prepared to abolish every standard of authority and every court of appeal save one, the conscience of the individual. The revolt from all external rules and canons and the appeal to the pure, human heart were wholly characteristic of the leaders of the Renaissance; Luther and his followers adopted the same attitude in religion, and replaced the authority of the Pope by the authority of conscience; Puritanism simply carried this spirit to its extreme limit. In its conflicts with the established, ecclesiastical order, Puritanism proclaimed itself as resting on the authority of Scripture, and this appeal to the authority of the Sacred Word has been regarded sometimes as the fundamental characteristic of the movement. For example, Dr. John Brown, a recognised authority on the history of Puritanism, says: "The fundamental idea of Puritanism in all its manifestations was the supreme authority of Scripture brought to bear upon the conscience, as opposed to an unenlightened reliance on the priesthood and the outward ordin-

ances of the Church."<sup>\*</sup> But, behind this appeal to Scriptural authority, there was always the more important appeal to the individual conscience; in addition to the Word, there was always the right of private judgment, and the right of interpretation. It was not the Scripture as a mere external document, but the Scripture as felt in the heart and conscience, the living rather than the written Word, to which the Puritan really made his final appeal. The characteristic feature in all Puritanism is undoubtedly its extreme individualism. For the Puritan, the one and only important, compelling, and effectual guide was the soul, the heart, the conscience of the single individual. Nor, to the serious Puritan, did it ever seem that this fine individualism could have any connection with the selfishness, the caprice, the idiosyncrasy, of mere isolation and mere particularism. "The Puritan, whether narrow or broad, mistaken or enlightened, seemed, to himself at least, to be aiming, not at singularity, but at obedience to that higher spiritual order which he recognised as the expression of the mind of God, and, therefore, of more commanding authority than the requirements of man."<sup>†</sup>

In reality, the Puritan had discovered what is, perhaps, the most valuable truth possible to the mind of man, the truth, namely, that there is one point, and one point only, in the universe where infinite and finite come together and hold direct communion with each other, and that point is the innermost secret shrine of the solitary soul. It is here alone that, in this finite world, we have direct vision of the infinite, transcendent order by which all that is real in our existence is given, supported, and upheld. The Infinite may, indeed, speak, may be revealed, through nature and history, and by means of human activity and the varied institutions of mankind; but only in the single, human heart is the voice of God heard directly, and only in the depths of the soul is there unimpeded access to the full ocean of the infinite and eternal. It was insistence upon this fact that was the real characteristic feature of Puritanism. The true Puritan was a sublime mystic, a man who knew that he could, and was determined that he would, stand alone with God, a man who needed no lumbering conveyance of finitude to help him on the one all-important journey of his life. It was because the Puritan believed this and felt it deeply and passionately, that he found the burden of Ecclesiasticism intolerable, that he sometimes became violent against its symbols, destroyed its images, and desecrated its shrines. Men have execrated the Puritans for this. We are told that they hated beauty and despised the joy of life. Perhaps they did not altogether see just how far God was present in things and places other than the deep soul; perhaps they were somewhat blinded by the intense strain of their inward fervour; but we ought not to forget that, if they did despise external beauty and think little of the *joie de vivre*,

\* The English Puritans. John Brown, D.D. Cambridge Manuals of Science and Literature. Cambridge University Press, 1910.

† Ibid., p. 4.

it was really because they knew a more exquisite beauty and possessed a more serious and abiding joy. To the Puritan, the transcendent world of the infinite and eternal was the only real world, God was strangely, terribly close to mortal life. A man had but to step back out of the din and racket of an imperfect finitude into the silence of his own soul to find God present and the kingdom of heaven open.

"It was deemed shameful," says Dr. Martineau, in a magnificent passage, "it was deemed shameful and atheistical to enter the closet for nothing but sleep, and quit it only for meals and trade; passing the awfulness of life entirely by, and evading all earnest contact with the deep and silent God. A sense of guilt attached to those who cast themselves from their civil life into their dreams, and back again. That the merchant or the statesman should be upon his knees, that the general should pass from his despatches to his devotions, and turn his eye from the hosts of battle to the hosts of heaven, was not felt to be incongruous or absurd. Milton's mind gave itself at once to the discords of politics below, and the symphonies of seraphim above; Vane mingled with the administration of colonies, and accounts of the navy, hopes of a theocracy, and meditations on the millennium; and it was no more natural for Cromwell to call his officers to council than to prayer." All these men, and all the other men like them, were, we say, sublime mystics; they knew the kingdom not of this world, and they possessed in their own innermost souls a direct way of entrance. Religion was to them an intensely individual thing, the very central life of the soul; whatever happened in the world, the soul must be right with God, and it could only get right by retiring back into itself, courting the silence, visiting the deep places, becoming familiar with the mysterious haunts of the spirit.

Such was Puritanism! When we look round the world of religion to-day, it is not difficult to see that the essential quality of Puritanism, its fine individualism, its mysticism, is actually returning to us. More and more we are discovering that religion is, and must be, an intensely individualistic thing. In the last resort, the moment of religion, the moment of union between finite and infinite, is the utterly individual moment, the moment of absolute individuality. The beauty and wonder of nature, the external authorities and institutions of mankind, the symbols we everywhere employ to express divine realities, all these may lead us upward to the absolute moment, and, because we recognise their function and know their imperfections, we may view all with a greater tolerance than was possible to the Puritans of an earlier day. But for us, as for them, when the absolute moment comes, all that is external ceases to have value or importance. We need no authoritative signpost to show us the way; we need no imperfect symbol to aid our worship; we require no companionship, save, perhaps, that of the most perfect love, when we visit the innermost Holy of Holies, where God is waiting for us. For Puritanism, religion was an intensely inward matter. To-day we are discovering again the fundamental truth of that

view. We are rediscovering it, perhaps, in new and more enlightened ways; but in essence the truth is the same. The real life of religion is the life of the deep, silent places of the solitary soul as it faces God in the hidden sanctuary of His presence, where, in mysterious isolation, it offers sacrifice on that altar of absolute personality which no other may approach.

### "THE UNWRITTEN LAW."

If, as Tolstoy says, art is "a means of union among men, joining them together in the same feelings," Mr. Laurence Irving's play, "The Unwritten Law," which has just been transferred to the Kingsway Theatre from the Garrick, is, we think, entitled to more than a brief notice. For in spite of many obvious faults of construction, and occasional lapses into sentimentality, it does succeed in awaking sympathy, in uniting us on the common ground of the brotherhood of man, and in driving home certain facts about life which were never long absent from the mind of Dostoeffski, the writer of the powerful novel, "Crime and Punishment," upon which it is founded.

Dostoeffski was always on the side of the degraded and oppressed classes, and he sought to infect his readers with those ungovernable emotions which the sufferings of mankind had aroused in him. He had spent four years in a hard-labour prison in Siberia before this book was written. At an earlier period still he was just saved by the pardon of Nicholas I. from the scaffold, to which he had actually been conducted, when, in company with others belonging to a society of Fourierists, he was condemned to death for no greater crime than attending a meeting at which the starting of a secret press was discussed. He left prison a nervous wreck, stricken with epilepsy from which he suffered to the end, and it is scarcely surprising that his mind was constantly preoccupied after his liberation with the more sinister aspects of life, and that he could never free himself from the obsession of human wretchedness which throws its shadow over all his subsequent works. It may be true, as Prince Kropotkin says, that he ultimately found a real pleasure in choosing sordid and gruesome subjects to write about; nevertheless, in the deepest sloughs of poverty and crime he always caught some hint of true heroism, some sign of the spirit of love and self-sacrifice to which everything that was sweet, and sane, and valiant in his own soul responded. This idea Mr. Laurence Irving has specially emphasised in the play which he has written round the characters of Raskolnikoff and Sonia. The chief interest, indeed, of "The Unwritten Law," to our thinking, lies in the thoughts which are suggested, not only by Sonia's purity and courage, but by the native goodness of a man in revolt against social injustices, who is incited to the terrible act of murder solely by his desire to protect a helpless girl from a dire and menacing evil.

There have naturally been great difficulties to contend with in trying to compress into three acts as many incidents as

possible from Dostoeffski's sensational story, and adapt it to the English stage. It is therefore not very wonderful that Mr. Irving has failed to write a homogeneous or entirely convincing play. Too much has been attempted, especially in the way of "piling up the agony" and utilising conventional stage machinery to deepen our sense of tragedy. We are not quite sure, either, whether we are expected to believe that a man who had just committed a murder would betray his consciousness of guilt so carelessly, or whether the author has endeavoured to show that Raskolnikoff, inveterate smoker as he is, and given to brooding in savage solitude over the sorrows of the unfortunate, has become mentally deranged, and incapable of experiencing that fanatical exaltation of spirit which generally supports a man who has killed another for what he considers righteous motives. But in Raskolnikoff he has a complex character to deal with. The sombre-faced St. Petersburg student is a sensitive, and at the same time a crudely violent social anarchist, with something of the Hamlet-like irresolution which was the bane of Turgenev's intellectual revolutionaries. He has wild theories which he expresses with much force, but he is too idealistic to put them into practice without deep shudderings of the soul. There is sufficient reason for his loathing of Gromoff. The man was a vicious brute, from whose clutches unhappy little Sonia could scarcely have escaped had he been permitted to live. Moreover, Raskolnikoff has completely persuaded himself that it is quite right for the individual to take the life of another, if he thinks the action justified, so long as the State sanctions executions and the law of violence with the parade of military forces; he has himself written an article entitled "Progress and Homicide" to prove it. But the consciousness of the brotherhood of man which has made him dream, at least, of a better social order, has already prepared him to receive Sonia's message of divine love, which is to have the effect of revealing to him the purpose of Life's great game as it was revealed to Bernard Shaw's Blanco Posnet by the touch of a child's clinging arms. To no Father in Heaven or holy eikon will the embittered young atheist bow; but, at the last, before the spirit of goodness embodied in a gentle, self-sacrificing woman, he is willing to make the sign of the Cross.

The thrilling scene in the third act, when Raskolnikoff is subjected to every form of mental torture by the examining magistrate for the purpose of extorting a confession from him in the very room where the crime was committed, gives Mr. Irving his supreme opportunity; but his acting throughout the play is characterised by great force and emotional intensity. Mr. Dalziel Heron's Bezak is also a remarkable performance. Completely dominated by his passion for detecting guilt and trapping murderers, this man has developed all the arts of an expert counsel and a trained inquisitor at the expense, apparently, of the common feelings of humanity. He can assume the most benign and fatherly smile when it suits his purpose to do so, but he can change his expression just as readily into one of absolute ferocity, and describe

with almost ghoulish glee the way in which the victims are lured into his net. They simply destroy themselves, he declares to the district attorney, like moths fluttering round a candle, whose insane desire to dart ever closer and closer to the flame is their final undoing. His great ambition now is to get Raskolnikoff to acknowledge his crime, so that he can add one more name to his record of murderers who have confessed. The sufferings of the wretched man, who is worked up to the highest pitch of nervous terror which he tries in vain to conceal, are, of course, no more to him than the pangs of a butterfly to the eager collector as he pins it into his case.

A special word of praise is due to Miss Mabel Hackney, who as Sonia Martinova conveys with much sincerity and feeling the moral courage and strength of character which belong to "the pure in heart" quite as much as tenderness and simplicity. It is a moving performance, and one which lingers in the memory.

### THE JEWISH YEAR.

PERHAPS no other existing calendar possesses in so pronounced a degree as the Hebrew all the elements of romance and historic association. The Jewish year begins with the "New Year," or, as it is called in Hebrew, "Rosh Hashonah." This occurs on the first day of the month of Tishree, which is the holiest month in the calendar. On that day, according to the belief of the pious Israelite, God tries us for our misdeeds during the past year, and decrees what will happen to us in the following one. Good and evil angels intercede at the throne of heaven, and it is entered in the Book of Life which of us shall live and enjoy prosperity, which of us shall die by the sword or hunger, disease, famine or fire. The Shophar, or ram's horn, is blown in all the synagogues calling the evil doer to penitence, for there is yet time. Charity and penitence and prayer can avert the evil decree.

Ten days later comes the solemn Day of Atonement, which is the last link binding the Jew to his race and faith. The ten intervening days are known as the ten penitential days. They are devoted to reflection and prayer; the orthodox will not even enter a place of amusement during that time.

The Day of Atonement is celebrated by fasting from sunset on the preceding day to the next sunset. The fast is most rigid, and obligatory on all over thirteen years of age. The synagogue is not quitted during the entire day, yet we are asked to believe by critics who would never dream of being biased or untruthful that the Jews are a grasping, sordid race, incapable of any other thought than the making of money. The Atonement service contains some of the most magnificent pieces of Oriental imagery imaginable. The present service may truthfully claim and prove an antiquity of two thousand years, being identical in many respects with the one in vogue in the Temple. As our destinies are inscribed in the "Book of Life" on the New Year's Day, so are they finally

sealed on the dread Day of Atonement, after the lapse of the ten days allowed by God, in His mercy, for prayer and penitence, by which the evil decree may be averted.

On the fifteenth of the same month begins the "Feast of Tabernacles," lasting eight days. This festival is a time of rejoicing, and commemorative of the forty years' wandering of their ancestors in the wilderness. Small booths or tents are erected by those who are able to do so, and several meals are partaken of by the entire family together with any guests they may ask. The wealthier members of the community adorn these booths with beautiful fruits and flowers, and the Rabbi of the congregation generally pays a visit to pronounce the Kiddush, or Benediction, over the festival, pre-figuring in it the speedy reconstruction of the Temple.

During Av (the next month) falls the "Ninth of Av." This day is regarded as a day of fasting, mourning and lamentation; it has no religious or theological import, and is purely historical. On that day both the Temples were destroyed; the first by Nebuchadnezzar, the second by Titus. It is, furthermore, a date that appears to be entwined with memories of the saddest character. It was the date of the expulsion of the Jews from Spain in 1492 by Ferdinand and Isabella, also that of a terrible massacre by the French peasantry in 1384 during the black plague, when they were accused by the ignorant populace of poisoning the wells and stabbing the sacred wafer or "Host" of the Church.

During the month of Cheshvan (25th) there is the "Feast of Lights." This is in commemoration of the victory of Judas Maccabeus and his doughty brothers over Antiochus, and his attempts to "destroy" the Jewish religion by punishing with immediate death all found practising the most minute tenet of their faith. He had desecrated the Temple by offering up swine on the Altar of the Lord. At the reconsecration only a certain oil might be used, and, by a miracle, the very small amount on hand lasted eight days. The modern festival is celebrated by the kindling of one light on each successive day so that eight lights are burning in every orthodox Jewish household on the eighth day. On the 14th of the month of Adar there is the "Feast of Esther" (Purim). It is entirely based upon the Biblical story of the humiliation of Haman, the wicked prime minister of Ahasuerus, King of Persia, "Master of one hundred and twenty-seven provinces from India to Ethiopia," and the attempt of the former to engineer a complete massacre of all the Jewish subjects of the king on one day. Mordecai, the Jew, had roused the anger of Haman on account of his refusal to curry favour with him, but the legend has it that Haman bore idolatrous figures upon his garments and the Jew refused to bow to them. The plot was exposed by Esther, the wife of Ahasuerus, who fasted before appearing before her lord to plead; hence the day preceding Purim is marked as the "Fast of Esther." Mordecai was shown to be a loyal subject, who had even discovered a conspiracy to assassinate the king, and Haman was hanged on his own gallows.

We now reach the birthday of Israel as a nation, Passover, or Pesach. This feast last eight days, and is in commemoration of the delivery of the Israelites from the bondage of Egypt and their release through Moses. Passover food is ordained, on account of the Israelites not having had time to bake their bread when fleeing from Pharaoh, so they let it dry in the sun; hence the Matsos.

From Passover a sort of 49 days' Lent, called Omer, is counted, the last day of which reaches Shevuot, or the "Feast of Weeks," so called on account of its falling seven weeks after Passover. It is held in memory of God delivering the Law to Moses on Mount Sinai.

Among the minor fasts (mainly having reference to the siege of Jerusalem by Titus and its subsequent fall) may be mentioned the "Fast of Gedaliah." Gedaliah was a Jewish governor appointed by the Conqueror to pacify their pride. When he fell the last vestige of self-government was denied them. From that time they lost practically every trace of autonomy and independence.

So the history of Israel is not entirely without its romance, its song, and its story, and as the centuries roll by they grow more hallowed, more revered, more than ever an integral part of the spiritual equipment of the race.

### QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

#### "THE CHRIST-MYTH."

IN a communication to THE INQUIRER a week or two ago, I stated that the germ of Prof. Drews' book on "The Christ-Myth" was a paper by him in the Berlin discussion of the subject. I now find that the book came first and was in its third edition when the discussion took place.

As I am writing, I would point out that Mr. J. M. Robertson has a notice of Drews' book in which he shows that Prof. J. Estlin Carpenter misinterprets in his review of the book. "Where Drews (page 241) remarks that all the details in the Passion are mythologically 'given' —from the derision and flagellation to the rock tomb and the women at the place of execution—in just the same form in the worship of Adonis, Attis, Mithra and Osiris." Prof. Carpenter asks: "Who has ever heard of the execution of Adonis, or of the grave in a rock (in the Egyptian Delta) of Osiris?" adding, "Page after page in this book are disfigured by these reckless assertions. Even an ordinary reader might, after one perusal of his criticism, be able to suggest to the infuriated Unitarian Professor that the passage in Drews plainly means, not all the four cults and myths mentioned were exactly the same—a suggestion impossible to the most ignorant tyro—but that in one or other were to be found all the details in the Christian narrative.

Furiously imputing gross recklessness, the professional theologian, not for the first time, exhibits a recklessness of passion which seems to deprive him of the use of his understanding."

Mr. Robertson's whole notice of the book is well worth careful reading by all candid minds.

K. C. ANDERSON.

Dundee.

[The review by Mr. J. M. Robertson appears in the *Literary Guide* for January 1, but it should be pointed out that it does not refer to the long criticism of Dr. Drews and his hypotheses which Principal Carpenter contributed to our columns, but to an earlier and shorter article in the *Christian Commonwealth*. We regret that Dr. Anderson thinks it necessary to quote Mr. Robertson's vehement personalities without publicly dissociating himself from them. Though they go beyond the limits of good manners in controversy which we expect of our correspondents, from whatever point of view they may write, we have decided to allow Dr. Anderson's quotation to appear for two reasons. Firstly, we think it well that our readers should have a forcible illustration of the methods which are used sometimes instead of argument. Secondly, if Dr. Anderson and some of those who think with him are anxious to announce to the world that they are conscious of the weakness of their own case, they could hardly do so more effectively than by this abandonment of the calm of free inquiry for the heat of partisanship. As a matter of fact, Dr. Carpenter and many other Liberal Christian scholars are not angry at all. They believe that this new hypothesis about the origin of Christianity has very little reliable argument or historical probability on its side; but they are quite willing to weigh reasons and to sift evidence, and they wish that Dr. Anderson, instead of hovering in mid-air among large general statements, would descend from the clouds and come to close grips with the pedestrian details, upon which every large historical induction must be based.—ED. of INQUIRER.]

correspondents, Mr. Alfred Wilson, says, that "lack of education and knowledge of good writers can seldom be laid to the charge of our ministers," but I believe that ministers themselves would be the first to admit the convenience of having always at hand in the pulpit or on the reading desk a book containing the sifted best and most vitally significant passages of devotional literature. And, besides the matter of mere convenience, there is a further and most important consideration to be borne in mind. The volume for which I plead would, like our hymn books, and like the Bible itself, be sanctioned by the congregations. It is one thing for a minister to read lessons from a book approved by his people and provided for the purpose; it is another thing for him to read them from volumes of his own choice and on his own responsibility. As long as the Bible is the only lesson-book provided, it is not, I think, to be wondered that the minister as a rule selects his readings from it alone. But let a lectionary of extra-biblical writings be prepared and placed on the reading desk with the approval of the congregation, and he will, I am sure, have no hesitation in making use of it.

And now, to come to the second question—that as to the nature of the extra-biblical selections most suitable for reading in our churches. In a question of this kind it is, I submit, the requirements of the average congregation that have to be considered—the congregation that up till now has been fairly well satisfied to have the lessons chosen from the Bible alone. And if we ask what writings our people value next to the Bible and would love to hear read in their chapels there can, I think, be but one answer: they are the records, surely, of the finest Christian thought and experience since the New Testament canon was closed, the writings of the wise and saintly through whom God has spoken from age to age, and has set the lines of our own spiritual development. A book consisting of selected passages from such writings would, I believe, meet with acceptance in practically all our congregations. But to include passages from Indian, Chinese, and other non-Christian scriptures is, I am persuaded, a thing which few of our churches are prepared to sanction. The exclusion of these scriptures might appear to Dr. Coupland to be a case of "systematic tabooring," but I venture to suggest that it is just as natural and reasonable as is the exclusion of examples of Oriental art from the National Gallery. These examples may be the best of their kind, but they are not on the lines upon which the development of our Western art has proceeded.

Let me say in conclusion, however, that even if a lectionary of extra-biblical Christian writings were in use in our churches, ministers would still be at liberty to read lessons from non-Christian literature wherever they believed these would be helpful and acceptable.—I am, yours, &c.,

J. M. CONNELL.  
Bury St. Edmunds, January 3, 1911.

SIR.—The question of the source of the lessons is, after that of the form of the expression of prayer, I think, now the most important for the spiritual value of

our public worship, and, by implication, for its veracity. The forms of such worship inevitably always express less than the fullest truth at any time attained. But some of the forms now in use seem so far behind the thought, not exceptionally but generally prevalent among Unitarians, as (not to look at the matter from a higher point of view) to be cause of weakness, alienating some, misleading many. There are limits beyond which the process of interpretation is illegitimate.

Some 12 or 15 years ago, when younger in the ministry, I had the temerity to suggest a paper on an extra-biblical lectionary for one of our larger gatherings. My friend, sounding fellow-officials, found they preferred to hear as lessons what their forefathers had listened to. Association is a sacred influence in matters of religion, and usage, in proportion as it is long, is a bond of union to be treasured. But there is danger in long usage unexamined. In the beginning it may mean that which is true, in the end it may by imperceptible degrees come to imply that which is not true. In view of the thought about the Bible held by our congregations generally, and of teaching about the Bible practically universal from our pulpits, is not the practice of confining lessons to passages from the Bible at least confusing to the younger and to the less intellectual members of our congregations, and an impoverishment of their religious life, while to visitors and to all outside to whom we would offer our message, is it not liable to be mischievously misleading?

Yet I seldom read non-biblical lessons. Country ministers have not the library. And I would not trust myself or many of my brother ministers to choose week after week two passages as second lessons. To read such a lesson is not a private domestic act, but a responsible public act. Two or more pages of Emerson (Bohn's Edit.) is for any congregation a mistake. Emerson is too concise and elliptical for the purpose; for a congregation of agricultural labourers it is a misfortune. Pecksniff or Uriah Heap as a lesson in hypocrisy, if entertaining, is an offence. Poetry, though it be fine, should be the exception rather than the invariable rule; and prose passages should be chosen, not for their literary style, but for their appeal to the deepest in human nature.

We need books of passages suitable for reading, passages simple, direct, purely devotional; edited so that peculiarities of vocabulary and phraseology and incongruous sentences are removed; from all sources and all ages; to be read without mention of source or date; to be entirely impersonal, as all devotional utterances should be. No individual should be entrusted with this work of compiling and editing—his personality could not fail to obtrude—a committee of three or four.

But the most valuable part of such a book would be, I think, a collection of passages by living men, written to be read as lessons. The great majority of passages from the classics of religious literature, whether Christian or other, used as lessons, seem to have some archaic form of thought, or some matter foreign to our atmosphere of thought, something startling to or at least inharmonious with our devotional mood; something out of date. The passages I

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### AN EXTENDED LECITIONARY.

SIR,—I think it would be an advantage if, in the discussion of this subject, attention were concentrated on two questions—the first being as to whether it is desirable to compile and publish a book of selections from extra-biblical writings for use as lessons in our churches, and the second being as to the selections that would best meet the needs and wishes of our congregations.

In regard to the first question, I am convinced that a volume consisting of suitable readings would be of inestimable service. It is quite true, as one of your

suggest would be living only with the highest spiritual life of to-day—a meditation, a psalm, a thanksgiving, a confession, an aspiration, the record of a spiritual experience, perhaps upon a very mount of transfiguration, so sacred that a man will hesitate to discuss it with his closest friend, but which he can freely offer impersonally to all his fellowmen.

Let such a committee send out a letter to 5,000 men and women of the liberal religious world, members of the International Congress, members of our churches in England and America, and, with discrimination, to members of other churches, asking, not only for suggestions of passages from religious literature, but for an autograph suitable for a devotional lesson, and let them then wait a year. They may have 1,000 replies. Of the 1,000 sent, 250 may be judged more suitable for the purpose in view. Let them be published as impersonal messages from the heart of man to the heart of man, all knowledge of their origin held as confidential, all evidence of their origin destroyed, and such a book would be of benefit to the religious life of our churches difficult to measure. It need not long remain unique.—Yours, &c.,

RUDOLF DAVIS.

Gloucester, January 4, 1911.

SIR.—The phrase “An extended Lectionary” is as prim and as pompous as the function to which it refers often is. We do not want “An extended Lectionary.” We want a sensible and spiritual freedom. Mr. Capleton mentions an old experiment of mine. In a quite quiet way it was a perfect success. The selections of public readings from the Bible and other books were speedily all bought, and I have always understood were used in various chapels for so-called “Lessons.”

Mr. Capleton tells us of a chapel where there was at one time a notice posted up requesting the preacher to select his readings from the Bible only. I never heard that before, but I do remember once suggesting a certain improvement to the secretary of a very dead-looking chapel, and I shall never forget his face, his tone, and his reply, as he said: “There will be no changes here.” That congregation is without a minister, and is only lingering for some one to bury it. Personally, I always read one “Lesson” from the Bible, and go anywhere for the second; and what always happens is this—that every body listens for the second reading, and that as a rule people wait, or write, and young men especially wait, or write, to ask “where that can be bought.”

Of course, great experience, care and taste are required for choosing “Lessons” (and more especially from the Bible); but if a man can be trusted for a sermon or a prayer, he can surely be trusted for a reading. Let us be frank about it. The real truth is that the formality of “Lessons” from the Bible only, is a survival—a survival of an old superstition about inspiration which we ought rather to gently rebuke than to modishly revere. We all want to treat the Bible with respect and to profit by it, but the time may come when we may be driven to do what Hezekiah did, of whom it is recorded, “And he brake in pieces the brazen serpent

that Moses had made, for unto those days the children of Israel did burn incense to it; and he called it ‘A Piece of Brass !’ ” Yours, &c., JOHN PAGE HOPPS.  
Shepperton.

## BOOKS AND REVIEWS.

### PRIMITIVE CHRISTIANITY.\*

The third of the four volumes, which will place the late Professor Pfeiderer's *Urchristenthum* in the hands of English readers, covers ground much of which will be unfamiliar even to many serious readers of the New Testament. Its study of Jewish Hellenism and the Syncretism out of which sprang the various schools of Gnosticism is calculated to throw much light on the growth of Christian doctrine and on the familiar books of the N. T. Canon. Then follows a most interesting account of the Apocryphal Acts and Gospels, and the concluding section shows the effect of contact with Hellenism and controversy with Gnosticism in such doctrinal and hortatory writings of the Church as the Epistles to the Hebrews and Ephesians, the Pastoral Epistles and the Ignatian Letters. Of these last, Pfeiderer in his first edition (1887), following in the line of the Tübingen critics, still doubted the genuineness, but in the second edition (1902), from which this translation is made, he acknowledged himself convinced “by the very thorough argument of Lightfoot” (in his “Apostolic Fathers”) that the main group of seven were actual letters of the Bishop of Antioch, written on his way to Rome as a prisoner before his martyrdom. The last book dealt with in this volume is the “Apocalypse,” and there remain for treatment in the final volume the Fourth Gospel and the Catholic Epistles, Hermas, Barnabas, and the “Teaching of the Twelve Apostles,” the Clementine writings and early apologetics, down to Tertullian.

The section on Syncretism and Gnosticism contains a very significant chapter on the religion of Mithra, which in the Roman world, down to the time of the Emperor Julian, proved itself the most serious rival of the Christian faith. The reasons which led to the ultimate triumph of the latter are thus stated: “No doubt the pagan worship of nature was here ethicised [in Mithraism], but it was not overcome in principle, whether in doctrine or in cultus; it was in all respects a compromise with the heathen polytheism, and for that reason not on a level with Christian monotheism. It had, indeed, a personal mediator, but he was a hero of natural might, not of moral loftiness; his sacrifice was a cosmogonic myth, not the ethical self-sacrifice of the historical Saviour. No doubt it had its ceremonies of initiation, its signs and pledges of eternal salvation, such as the heart in search for consolation longs for; but they were crude rites, rooted in animistic superstition, to which a magical influence

was ascribed, but in which it was scarcely possible to find an ideal meaning. No doubt, too, it had its organised community, which offered strength and support to the individual, but it was a union of men which excluded women—this circumstance alone must have seriously weakened its propaganda” (p. 112).

There are other points on which we should have been glad to dwell, particularly in the section on the Apocryphal Gospels, which includes a collection of the traditional sayings of Jesus found in the writings of the Fathers, and in recently discovered fragments of the early literature. But these we must leave, and any reference to the work as a whole must be reserved for a final notice, when the concluding volume is in our hands. Only one other quotation we are tempted to give here, as showing the broadness of Pfeiderer's view over the field of early Christian literature, and at the same time his clear perception of the dominant power of the central personality as the secret of its deeper unity. He is referring to the gradual mutual adjustment within the church of elements so diverse as the primitive Messianic belief, Paulinism, the Gnostic syncretistic religion and Hellenistic popular philosophy, and adds: “From the combination of Paulinism and Gnosticism there grew up a religion of redemption at once speculative and mystical; from the Jewish-Christian Messianic belief there grew up an apocalyptic chiliastic religion of recompense; from the combination of the Gospel with Graeco-Roman Hellenism, a theistic ethical religion; but the link of connec-

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\* Primitive Christianity: Its Writings and Teachings in their Historical Connections. By Otto Pfeiderer, D.D. Translated by W. Montgomery, B.D. Vol. III. Williams & Norgate. 10s. 6d. net.

tion which held together all these various tendencies was always the central person of Jesus Christ, although He might be variously regarded, by some as Divine-human Redeemer, by others as the Messianic King and Judge of the world, by others a God-sent teacher and Law-giver of pure morality. It is by this very plurality of its forms of development that the nature of Christianity is manifested, according to the fulness of the mercy and truth which are contained in it" (p. 271).

## TWO AMERICAN BOOKS.\*

THERE is a homeliness and humour, a wistful charm and pathos, about the bundle of short stories gathered together under the title of "Country Neighbours" that makes us grateful to their author for giving us such intimate studies of life in an American village. It is impossible to avoid a comparison with Mary E. Wilkins, whose New England characters are dear to a good many readers on this side of the Atlantic, but Miss Brown contributes a distinctively individual note to this type of fiction if she does not achieve quite such an artistic success as the author of "A Far Away Melody." She is a lover of nature, and of all strong, simple-hearted people who find their opportunity for work and ambition, as well as their consolation for sorrow, in the field or garden. Her stories are full of the music of the pines, the sunlight on the grape-vines, and the odour of the "balmied." They are also full of the infinite patience of women, and the blunders of worthy men who do not understand them, and we are reminded that among old-fashioned people who live far from the distractions of city life, there is often as much *finessing* and diplomacy—on the part of the feminine members of the community, at least—as among the shrewder and more cultivated townsfolk. But it is all done with an unselfish motive, and at the cost of manifold heart-burnings, and we thoroughly enjoy the outwitting of Mr. Dill and Elihu Meade, because it is so entirely "for their good."

"The Prince's Price" interests us less than "Country Neighbours" because we frankly prefer the loves and sorrows of primitive village folk to the artificial woes of American heiresses and French noblemen who marry them for their dollars. We confess, however, to a feeling of sympathy for the rather priggish young duke from Touraine when the fair American bride, who has married him with a very distinct understanding of the terms of the "contract," and of what each brought to the "bargain," reproaches him for marrying her for her money and regarding his family as superior to hers.

## THE ESSEX HALL YEAR BOOK.†

The Essex Hall Year Book for 1911 follows the general lines of information

\* Country Neighbours. By Alice Brown. London: Constable & Co., Ltd. 6s.

The Duke's Price. By Demetra and Kenneth Brown. With Illustrations by A. G. Learned. London: Constable & Co., Ltd. 6s.

† London: British & Foreign Unitarian Association, Essex Hall, Essex Street, Strand. 1s. net.

and arrangement with which its readers have grown familiar. It is stated in the preface that it contains the names of 378 ministers in Great Britain and Ireland, compared with 373 last year; of these 14 are classed as Lay-Workers. During the year 11 ministers have died, and 3 have withdrawn from the profession. The list of congregations includes 295 in England, 38 in Ireland, 34 in Wales, and 7 in Scotland, a total of 374 compared with 372 last year. Upwards of 40 of these congregations depend upon occasional supplies. Fifty-seven ministers have had no college training, and 65 have retired from active service, a rather large percentage in each case. The most interesting new feature in the volume is the outline of a course of reading for Lay-Workers, which has been arranged by a committee of the National Conference. It is proposed that the course should extend over three years, and that there should be an examination in October of each year. If the scheme is to be really effective, we think it should be combined with some regular system of instruction by correspondence, but of this there is no mention. There is no definition of the meaning of a "Lay-Worker on Probation" for whom the scheme is intended, nor is there any indication of the way in which he is to be selected in the first instance, whether, for instance, there are to be guarantees of character and fitness for the office of a public teacher of religion, similar to the conditions required for admission to college. The selection of books is good, and the lists will be found useful in many cases where there is no intention of reading for an examination.

FIFTY POINTS IN FAVOUR OF UNITARIANISM. By Alfred Hall, M.A. London: British and Foreign Unitarian Association. 2d. paper covers, 6d. in cloth.

MR. HALL introduces his small book with a modest preface, in which he expresses the hope that his statements will prove useful and remove some misapprehensions. He disclaims any authority to speak for others. He simply attempts to give his own beliefs as a Unitarian. This is a warning which should be borne in mind, as the general statements about what Unitarians believe, in which his pages necessarily abound, may possibly make a rather different impression upon the uninstructed reader. It is always hazardous to speak for others in the absence of dogmatic standards, to which all are expected to conform, and Mr. Hall would probably be the first to acknowledge that there are differences of intellectual emphasis and religious temperament among Unitarians, which are not represented in his pages. He would also, no doubt, be inclined to meet some criticisms half-way and plead guilty to a summary method of statement, which leaves much unexplained, and produces occasionally an impression of less difficulty about his own position than actually exists. Mr. Hall follows, on the whole, the old-fashioned way of trying to throw up his own convictions against a background of discredited orthodoxy. It is a method which has been tried and found wanting. It tends

to encourage the selection of the weakest points in your opponent's argument and the strongest in your own, and it makes it all too easy to indulge in doctrinal dialectic at the expense of a fresh interpretation of religious experience. It is in this direction that we think that Mr. Hall's "Fifty Points" will leave many readers with a sense of something lacking. Such subjects, for instance, as sin, conversion, and salvation can be discussed much more profitably from the point of view of religious psychology than under conventional doctrinal categories. It is in the region of the moral life and its relation to the controlling spirit of God that short and simple explanations often seem so inadequate as almost to be false.

From his own point of view Mr. Hall has done his work well. The arrangement is clear and the writing is simple and terse, and for a certain type of mind he has provided an admirable controversial weapon. It is, perhaps, the misfortune of the candid reviewer that such weapons seldom please him, and that their cold glitter is to him an impossible substitute for the brooding sense of mystery in religion, and of meanings still unguessed, height beyond height and depth beyond depth, alike in the Person of Christ and the redeeming energy of God.

## PUBLICATIONS RECEIVED.

MESSRS. DUCKWORTH & CO.:—Medieval Sicily: Cecilia Waern. 12s. 6d. net.

MR. PHILIP GREEN:—Religion of the Dawn: Charles E. St. John. 1s. 6d. net.

MR. T. WERNER LAURIE:—Ecclesiastical Terms: John S. Bumpus. 21s. net.

MESSRS. LONGMANS & CO.:—European Morals: W. E. H. Lecky. 2s. 6d. net.

MESSRS. PUTNAM'S SONS:—The Lady: Emily James Putnam.

MESSRS. SWAN, SONNENSCHEIN & CO.:—Darwin and the Humanities: Baldwin. 3s.

MR. ELLIOT STOCK:—Origin of the Pentateuch: Harold Wiener. 1s. 6d. net.

## MISCELLANEOUS.

*Coming Day*, January; *Hibbert Journal*, January; *Mind*, January; *Nineteenth Century*, January; *Review of Theology and Philosophy*, January; *The Vineyard*, January.

## FOR THE CHILDREN.

### THE ROOT.

HAVING just come from the workshop of my friend Nathaniel Willis, I am minded to talk about him and his root. Take the second turning to the left down High-street, and you will find his shop a few doors along on the right-hand side. It is an old low-roofed cottage, the parlour window having expanded into a far from attractive shop front. "Willis, Bookbinder," is the legend on the board above. As you open the door there is a ting from the spring-bell above, and there you are facing the counter, this way and that, and just room for three people to stand when the door is closed. A few books in a case exhibit themselves as styles in binding. The window front contains another book or two, some fine specimens of copper-plate and heraldry, and a couple of fine scarlet geraniums in full bloom. These, giving place to other

flowers at different times of the year, are Mrs. Willis's pride and care. They are known in the family as "the signboard," being a sure means of direction to the shop. Sometimes there will be monkey-musk, or blue and white trailing campanula, or fuchsias, or fine yellow and crimson carnations, and in autumn and winter chrysanthemums and hyacinths. But after all it is not the shop that concerns us. With a word to the good wife we will go through and down the narrow bricked passage to the workshop behind, where we discover the master at his craft. He is a quiet, thin man, with soft eyes behind his spectacles, and a straggling grey beard; grey hair, and not much of it, above. He is sure to give us a pleasant greeting as he stands in his shirt-sleeves at his work-table. Some time after I became acquainted with him, I one day noticed, nailed on the wall of his workshop, a piece of the root of a plant. It was dry and brown. There it is to-day unchanged after years. I asked him what it meant. He said nothing for a little while, and then looking straight into my eyes, answered—"It is my sign." So he came to tell me the whole story.

The root is the emblem of the brotherhood to which Nathaniel belongs, the name of which is The Root; and when I first heard of its system, I could not help smiling, though I soon saw sense in it. For, to my surprise, he told me that the Order of the Root had no rules, no officers, no decorations or uniform, no list of members, no subscription, and no club-room; only a root for a sign. In what did it consist then? Nathaniel smiled, but gravely assured me that he had no doubt it was a large and powerful society, and that it had members all over the world.

"Were they all bookbinders then?" I inquired. "No, no," he answered emphatically; "that has nothing to do with it. There are carpenters and cooks, and shoemakers, and kings, and nurses, and shepherds, and soldiers, and sailors, and men and women of every sort of craft and calling by which they can serve their fellow-men."

"But how do you become a member of The Root?" I asked. "Who elects you?" "You elect yourself," he replied; "the only proper way, for no man can make you what you do not make yourself."

"Then can I make myself a member?"

"Most certainly, if you understand what the meaning of the root is; and you will know when you belong to the order without anyone telling you that you do."

"What is the meaning of the root?" I asked. "Tell me yourself," he replied. "You know what purpose a root serves to a tree."

"Well," I said, "a plant sucks up water and nourishment by its roots, and could not live without them."

"Exactly; and the members of the order are the roots of the great tree Humanity. Look at these little fibres, mere threads, still attached to my old bit of oak-root. Each one of us is no more than one such rootlet or fibre, but if we do our work as well as it can be done, we help to support the mighty tree. We must not live for show; and though we have to earn money for our livelihood, we must not live for money. One reason

why we take the root for our sign is that the root of a plant never tries to do anything but its proper business, and does that without making any fuss, but just as quietly and secretly as it can. You see, if a man doesn't waste his breath and his time and his thought about other things, he will have all the more breath and thought and time for the one thing he can do, and ought to do, and he can stick at his craft, underground, so to speak, and people won't interfere with him."

This, I knew, was exactly the spirit of Nathaniel Willis's life. Not to make a show, nor even to succeed for the sake of succeeding, but to love his work and to do it as perfectly as heart and hand and brain would permit. "When you are working like this," he added, "you know, better than if you saw your name in a list, that you belong to the root on which everything depends." He turned to the press and swung round the heavily-loaded handle to liberate a volume from between the slabs. His apprentice brought a pile of newly-stitched volumes to have their edges trimmed before they were bound. They were placed on the guillotine, and the knife descended and sheared off the rough edges with exquisite precision.

I made some remark about the value of the machinery. He turned to a small home-made cupboard in the corner, and as he laid his hand upon it he remarked, "I would not sell the contents of that cupboard for £200. These are my dies." He took out a handful and laid them on the board before me. "I love them," he said, "like my own children." Some were made of brass and represented leaves, geometrical patterns, &c.; others of various odd shapes he had made himself out of nails, and even odd bits of tin. "I do my best work," he remarked, "with these odd little tools."

A rich man drove up one day with a portfolio, which he wanted Willis to bind in a very handsome cover. The price? Two guineas, he was told.

"What!" exclaimed the customer, "two guineas? Nonsense; I know the price of leather—I'm a leather merchant myself."

"And what is the value of the best workmanship I can put into the binding, and the most beautiful design I can impress upon the leather?" answered the binder; "I have to satisfy myself as well as to satisfy you."

But the customer, used only to reckon the value of things by money, and to make profitable bargains, continued to try and beat down the price. Nathaniel said nothing, but turned away and went on with his work. The other man now saw that the craftsman would rather lose the work altogether than accept an unfair price for his art. He therefore consented to pay what was asked.

"I will bind your book for no price that you will pay me," said Willis. "You live for money; I labour to create things that are beautiful."

So the other had to go about his business to find someone who would do bad work for low wages.

Nathaniel has two pictures in his workshop. One is a drawing of Wedgwood, the potter, declining to part with a vase he had made to a visitor who had expressed

a wish to possess it. "No, sir," says the potter. "I cannot part with that; it is too good to sell."

The other picture is a rough sketch of Jesus driving the dealers out of the Temple court. "I don't believe," said my friend to me one day, referring to this drawing, "that Jesus was enraged with these people because they were trading, for trade is one of the best ways of serving mankind. If they had only done their business in the spirit that he did his, he, who broke the Sabbath for pity's sake, would have honoured these men instead of whipping them for wanting a temple for a shop. We can worship God by our craft as well as by any other means if we work at it out of love and for perfectness' sake. This is the way of the Root out of which all sound life grows. Jesus was a Grand Master of the Root."

After that, I understood what the order of the Root was, and set my mind to join it.

H. M. L.

#### MEMORIAL NOTICE.

THE REV. F. HAYDN WILLIAMS.

WE regret to announce the death of the Rev. Francis Haydn Williams, who had been minister of the Flowergate Old Chapel, Whitby, since 1888. We are indebted to the *Yorkshire Observer* for the following excellent appreciation of the man and his work:

The Rev. Francis Haydn Williams passed away on Tuesday, December 27, at his residence at Whitby, at the age of seventy-four. Last winter he had a severe attack of pneumonia, from which he recovered. There is no doubt, however, that it left him in a weakened condition. A few months ago he went to London in connection with some legal business, which he prosecuted in his usual vigorous manner. When he returned home in the early part of October it was at once noticed by his wife and daughters that he had overtaxed his strength. A few days later he consulted his medical attendant, who, finding his heart in a weak state, ordered him to bed. His strength, however, gradually declined, and the end came peacefully on Tuesday evening.

Mr. Williams was born on October 13, 1836, at Salisbury. At school he made rapid progress, and showed a studious and literary tendency beyond his years. On leaving school he entered the Ordnance Survey Department at Southampton, where he remained thirteen years. During this time he gave play to his studious bent by teaching himself Greek and Latin while taking his midday walks in the beautiful avenue. He also assisted at week-night services in connection with the Congregational body in Southampton and district, and soon displayed distinct ministerial oratorical gifts, so much so that, acting on the advice of a prominent Congregational minister, he decided to devote himself to the ministry.

His first pulpit was at East Cowes, in the Isle of Wight. Whilst he was there a dispute arose between the ferrymen and the proprietors of the floating bridge with regard to the conveyance of passengers across the river Medina. Mr. Williams

espoused the cause of the men, and brought it to a successful issue. After some years at East Cowes and a visit to the United States, he was appointed minister of a Congregational chapel at Plumstead, near Woolwich. Here by means of lectures, penny readings, &c., he became very popular, and he also had opportunities, of which he availed himself to the full, of championing the cause of the poor and oppressed. With other public-spirited men, he took action with the object of putting a stop to the practice of the military authorities in using Plumstead Common as a manœuvring ground for artillery, and as a consequence disfiguring the common and depriving the public of the use of it at such times.

Whilst he was at Plumstead, as the result of extended reading and much thought on theological matters, he felt that he was no longer able conscientiously to hold the doctrines of the Congregational body, and that his views were more in harmony with those of the Unitarians. He therefore obtained the charge of the Unitarian Churches at Barnard Castle and Darlington, and soon became known as an able preacher, lecturer, and organiser. Some years later he received an invitation to the pastorate of the Blackpool Unitarian Church, and during his six years' ministry there a new church was built and paid for. Owing to a difference of opinion between the committee and Mr. Williams on matters affecting the constitution of the church, he resigned his charge, and was subsequently (1888) appointed minister of Flowergate Old Chapel, Whitby.

His work at Whitby is well known to many of our readers. He consistently opposed attempts at encroaching upon open spaces and roadside wastes, and in several instances succeeded in his efforts.

He was a man of striking personality, and any matter he took in hand was carried through with great thoroughness. It is natural that a man who pursued a line of his own, and who gave hard blows in conflict, made enemies as well as friends and supporters, but there is no doubt that the latter greatly exceed the former, and that the poor people of Whitby will long remember him as their sturdy champion. Mr. Williams published a number of books and pamphlets, chief among which were "The Bible for the Practical Man," and a "Hymn-book of God, the Moral Ideal."

The funeral took place on Friday, December 30, at the Whitby Cemetery, when many who had been associated with Mr. Williams in public work attended to show respect for his memory. The service was conducted by the Rev. J. Wain, of Scarborough. A memorial service was held in the Flowergate Old Chapel last Sunday.

in the Congo question will be glad to hear that the Committee has decided to send Mr. and Mrs. Harris to the West Coast of Africa this year in order to carry out certain investigations, studying chiefly the progress of reforms in the Congo Basin introduced by the Belgian Government. It is proposed that they should leave for Africa early in April, and it would be a great advantage to the Society if "farewell" meetings could be organised during the next two months in different parts of the kingdom in order to provide Mr. and Mrs. Harris with opportunities of laying before the friends of the natives certain features of the important work they are about to undertake.

Attention is drawn to the fact that on the day (November 14) on which the deputation from London to wait upon the members of the new Portuguese Government arrived in Lisbon, the formation of the Anti-Slavery Society in Portugal was publicly announced. The Society will, it is hoped, at once undertake the education of public opinion, and co-operate with friends of the movement in England, who are watching closely the progress of reforms in the islands and on the mainland of the African continent. "We welcome this evidence of the growth of anti-slavery sentiment amongst the Portuguese people," says the *Reporter*, "and congratulate the new Society upon securing as its first president Dr. Magalhaes Lima, a staunch advocate of manumission."

Much interest, we hope, will also be aroused by the forthcoming visit to Europe of Professor Du Bois, who is being sent on a lecture tour by the Constitution League of the United States in order that the friends of the American negro on this side of the Atlantic may have the actualities of the situation laid before them by one who is said to be as well, if not better, qualified to do so than any man in America. Professor Du Bois, who received his training at Harvard and in Germany, has spent more than a dozen years in the South; and as Professor of Sociology in the Atlanta University, and a special Commissioner of the United States Government to investigate the perplexing questions of labour and social conditions in the Southern States, he has had unique opportunities of gathering together the facts which he is about to present to a wider public in the British Isles and on the Continent. It is his desire to get into touch with all phases of our great national life, religious, scientific, social, and political, for the purpose of enlightening thinking people on a subject of increasing interest and importance.

#### SHEFFIELD : UPPER CHAPEL SUNDAY SCHOOL CENTENARY.

THE hundredth anniversary of the establishment of this Sunday-school has been fitly marked by the completion of the much-needed improvements and alterations in the classrooms, towards the cost of which a bazaar recently held produced over £280 towards the £300 wanted. On Saturday afternoon last a small sale of work was held, which brought in more than the needed balance. At the opening ceremony, the Rev. C. J. Street, who presided, paid a warm tribute to the senior teacher of the school and warden of the chapel, Mr. William Laycock, who, after a brief

interesting address, expressed the belief that the improvement to the school would prove very beneficial, and declared the sale open. The Rev. A. H. Dolphin, in proposing the vote of thanks, recalled Mr. Laycock's father's long association with the church. Mr. J. Wilson seconded, and the vote was supported by Rev. J. W. Cock, the present superintendent of the school. At the tea which followed there were 150 of the teachers and elder scholars, past and present, and the meeting and greeting of old friends were delightful to see. Mr. W. B. Steers, the school pianist, gave an organ recital in the chapel, Miss Gladys Jackson singing two songs.

At the Centenary Reunion meeting in the evening Channing Hall was crowded. Mr. E. M. Gibbs, the senior ex-superintendent, presided, and was warmly greeted, giving an interesting address full of reminiscences that appealed forcibly to many of those present. Letters of greeting and good wishes were read from Revs. J. Page Hopps (the first surviving preacher of the School Sermons), Dr. Drummond (the second), the late S. A. Steinthal (written last April), H. J. Rossington (an old teacher), J. E. Jenkins and E. E. Jenkins (former superintendents). In the course of the evening brief addresses were given by Revs. H. Dawtrey and Walter Short, Messrs. G. Whitfield, G. H. Hunt, James Fisher, Walter Wilson, Thos. Ridge, Henry Thompson, Joseph Lees, J. Dungworth, F. Barnes, W. Laycock, and J. R. Wifull, all of whom had been connected with the school. A programme of music was rendered by Mrs. Holmes, Miss Gladys Mitchell, Mr. H. B. Griffiths, Mr. H. R. Bramley, and Rev. J. W. Cock, with Mrs. W. R. Stevenson as accompanist; and recitations were given by Miss Elsie Marshall and Rev. Bertram Lister. The occasion was most interesting and enjoyable.

The Centenary Celebration was continued on Sunday, when three special commemorative services were held. In the morning the Rev. C. J. Street conducted a New Year Dedication Service, preaching on "The Work of Sunday Schools To-day." In the afternoon the scholars rendered a service of song, entitled, "A Hundred Years Ago," prepared and read by Mr. Street, Rev. J. W. Cock conducting the music. At night the chapel was crowded for a delightful united service of the three Sheffield Unitarian congregations (Upper Chapel, Upperthorpe, and Attercliffe), the choirs being united for the occasion. The service was chiefly musical. Mr. W. R. Stevenson presided at the organ in place of Mr. Arnold Bagshaw, who was laid aside by illness. Short addresses were given on Sunday-school work by Revs. A. H. Dolphin, J. W. Cock and C. J. Street, dealing respectively with past, present, and future aspects.

#### THE BOND OF UNION IN THE CHURCH.

THE Rev. V. D. Davis, of Bournemouth, has sent the following statement of the aim and spirit of the true Church to the members of his congregation as a word for the New Year :-

Fellowship and co-operation in brotherly love, that is the rule of the Church, unwearyed in well-doing, learning with Jesus the secret of his self-sacrifice, of his great love, faithful unto death—resting in the Eternal, trusting the Father of our spirits, whose love is over all, co-operation in brotherly love. No one is left out. No one so unhappy, so poorly endowed, but he can find some way of helpfulness, something at least to contribute to the spirit of unselfish gladness and readiness to help, and of reverent trust and love, which make the life and the strength of the whole.

The ground of our union in the Church is simply life with God. It is not a theory of religion, but religion that brings us here, it

## MEETINGS AND SOCIETIES

### THE ANTI-SLAVERY MOVEMENT.

THE January number of the *Anti-Slavery Reporter*, the organ of the Anti-Slavery and Aborigines' Protection Society, contains some interesting announcements and items of news. All who are interested

is a practical endeavour, a laying hold of fuller life. We follow the deepest impulse of our inward life in our surrender to the Unseen, the Giver of all good, and we come to know more surely in the *doing*.

We come together in the freedom of the spirit to worship God, not as a matter of outward observance, but as a very sacred and joyous act of our whole nature, and with the clear conviction that it is not a matter simply of this hour of united worship, but of the whole life. Here we seek to concentrate the spirit of our life, to realise more fully what it means, and find the strength of sympathy in the high endeavour, to encourage one another in the deep conviction that this is the truth above all truth, that God is with us, the Friend and Helper of our deeper life, the Father of our spirits. And this endeavour of our worship we know ought to be the endeavour of our whole lives, a determined attitude of mind and heart and soul, a practical endeavour to have the true wisdom, to be the right sort of man. Our presence in the Church, seeking for more of the true spirit of worship, is a confession that such is the aim of our life. We may often be forgetful, we may often fall far short of our ideal, giving way to a less worthy spirit, rebellious, it may be, at the hard discipline of life—we may often have to confess our failures, our unworthiness—yet we do desire to be of those whose trust is in the living God, who learn to trust through the practical obedience of their lives—that is the *set* of the deeper current of our being; and we come together in the fellowship of the Church that we may help one another in that true way. Where that is so, there is not only the outward form, but the living Church, and all the members, united together in the joy and strength of that spirit, make the power of ministry in the Church.

This undertaking of ours, the building up of the Church in love, is not a matter of self-interest, even the highest. It is for the sake of all, and each one has something to give, taking willing part in the common life. It is worth some serious and persistent effort, as with any other great interest of our life, that each may do all that he can to help. Let no one think that it is a matter of indifference to the rest, and to the common cause, whether he is there or not. There may be many good reasons for absence, the most faithful member is sometimes kept away with great regret; but the worst of all reasons is the suggestion that it doesn't matter, that one will not be missed, that the help each one can give in earnest and faithful participation in the life and worship of the Church is not needed.

There may seem but little we can do together, but we can put our whole heart into our united worship; we can be seeking always to make it more true in the sincerity of its prayer, in the gladness of its thanksgiving, in the steadfast purpose of its endeavour. And, for the rest, if there are few things we can do together, we can seek to do them well, and put our best thought and strength into them—and at the same time keep our hearts open, and our hands ready for any fresh opportunities of service that may offer.

## THE SOCIAL MOVEMENT.

### ANOTHER GARDEN SUBURB.

THE town-planning idea continues to grow among us, the most recent evidence of this being the news that the Northwood and Ruislip estates of King's College, Cambridge, are to be laid out on Garden City lines. The Garden Suburb Development Company decided to institute a public competition for the laying out of the estates, and as a result of this

sixty-two designs were sent in, which will be on view at the Alpine Club Gallery, Mill-street, Conduit-street, W., until Saturday, 14th inst. It is interesting in this connection to note that we have now among us many competent architects prepared to submit schemes of town-planning, which combine the artistic with the practical; and second that the new town will be the first to be laid out under the Town-Planning Act.

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THE successful scheme, the choice of which among so much excellence must have been a matter of some difficulty to the judges, Sir Aston Webb and Mr. Raymond Unwin, "has regard," says the *Westminster Gazette*, "to convenient access to railway stations, to securing the largest possible proportion of houses which will have a south or approximately southern aspect; to the division of the land into suitable plots for building purposes, to the provision of adequate open spaces and sites for church, school, and other public buildings. Every facility is to be given for all kinds of sport, and the estate is to have its golf course. There are also to be sites for baths and a laundry." The total area of the estate is 1,276 acres, of which 837 will be devoted to building plots, 255 to open spaces, and 184 to roads. It is calculated that about 7,642 houses will be erected, of which 3,556 will have a rental not exceeding £30, 3,541 not exceeding £60, 524 not exceeding £100, and 21 exceeding £100.

### PROVISIONAL SCHEME OF INVALIDITY INSURANCE.

A PROVISIONAL scheme of invalidity insurance has been drafted by the Chancellor of the Exchequer and will probably be brought forward in outline during the coming Parliamentary session, though the final decision upon it will, it is expected, be deferred until those friendly societies through which it is to be carried into operation have had full time to consider it.

The main outlines of the scheme as drafted are as follows:—

Compulsory insurance for sickness and invalidity for the whole of the working population of the country whose incomes are below the income tax level of £160 a year. The minimum amount of the insurance to be 5s. a week; all insurance beyond to be a purely voluntary insurance with the friendly society. The minimum of 5s. a week to be guaranteed by the State, but the extra insurance to carry no guarantee of any kind.

The period which the State insurance will cover to be the working years of life between sixteen and seventy. The age of seventy has been fixed because of the provision of old-age pensions, but there will be no opposition on the part of the State to a man insuring for a further sickness or superannuation benefit.

The contribution needed to provide a sickness insurance of 5s. a week will be calculated by the Government actuaries, and the cost will be met one-half by the workman insurer and the remaining half in equal proportions by the employer and the State. In the case of a workman who is already insured through an approved society for the minimum amount of sickness benefit the production of the contribution card to the employer will be sufficient to secure exemption from any deduction from wages; in the case of a workman who is not so insured, the employer will deduct the amount necessary to cover the workman's portion of the contribution on the payment of the wage, and the man's name will be added to the list of one of the approved societies.

Employers of labour will pay their own and the workman's share of the contribution direct to the State which will make the payments to the various societies. The employers' contribution towards the payment of those among their workmen who are already mem-

bers of Friendly Societies will also be made in the same way as those who are brought under the compulsory powers of the insurance law.

The scheme makes provision for the establishment of a Central Administrative Council, composed of representatives of the Government, the Friendly Societies, and employers of labour, to deal with all questions which arise under the working of the scheme. This follows the principle adopted in Germany, where it is found that many delicate and difficult questions are constantly arising.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Hungary.**—The presents to Mr. Jozan and to Professor Borós from the English Unitarians who visited Hungary last summer have now been purchased. They will be on view at Essex Hall next week. Professor Borós expressed a wish to have a picture which would be distinctly English, and it has been possible, through the generosity of Mrs. Allingham, to obtain one of her delightful cottage water-colour sketches. Handsomely bound copies of the poems of Browning and Tennyson, and the Rev. Stopford Brooke's lectures on both these poets are also included. Mr. Jozan wished to have copies of the English poets. Through the liberal response of the summer visitors, thirteen volumes, bound in calf, will be sent to him. The whole will be despatched at the end of next week. An audited account of the donations can also be seen at Essex Hall. Dr. Wendte has presented each of them with a copy of the works of Theodore Parker, on behalf of the American visitors.

**Atherton : Chowbent Chapel.**—The following "welcome" is given to all visitors to the chapel in the *Calendar* for January, after an allusion to the frequent complaint that strangers visiting places of worship are allowed to come and go, time after time, without any recognition or kindly word:—"We, of this Chapel, earnestly desire that none should thus go in or out among us. But it is not always possible to speak to every one; and while some take it amiss if they are passed unnoticed, others may consider it an intrusion to be spoken to. We therefore ask you to accept this expression of our welcome; and, if unconnected with any other Congregation, we cordially invite you to join with us in the worship of Almighty God, and in the fellowship of Christian Life. Should you desire a friendly call from the minister, kindly leave your name and address with him, or with any member present. The Minister is always glad to know of anyone to whom his services would be helpful, and members are always glad to welcome visitors to their pews, or to show them any needful attention."

**Belper : Field-row Unitarian Chapel.**—The work during the past quarter has been encouraging. On four Sunday evenings in October and November the Rev. A. Leslie Smith gave a course of lectures on "Religion in History," his object being to illustrate the operation of religion in human affairs and to show that there was no real progress without it. The social evils of each age, even those wrought by the Church, were due to the lack of both knowledge and religion. The subjects of the lectures were "Life in Old England," "Labour 500 Years Ago," "Joan of Arc: a Picture of Old France," and "Religion as a

Reforming Power." Larger congregations assembled than usual, and the reports in the local newspaper greatly interested members of other chapels who could not attend. The Mutual Improvement Society, of which Mr. W. Jones is secretary, has had a good programme for the first half of the session, and the public lectures have been well attended. The congregational tea party took place on Dec. 26, when some of the children, trained by Mrs. Leslie Smith, acted a short play, and a general entertainment followed. The attendance at the services is generally well maintained.

**Birmingham : Midland Sunday School Association.**—In order to mark their great appreciation of the work done during the year by the Rev. W. C. Hall, the Committee presented to him a fountain pen and a pocket-book on his departure from Birmingham. During the twelve months that Mr. Hall has been President of the Association, he has been ever-ready to give valuable advice and help, and the fact that the Association is now in a stronger position is due largely to him. During the year Mr. Hall undertook, on his own suggestion, to visit the schools enrolled as members, in order to bring them into closer touch with the Association, and to find out how help might be given to them. These visits have been productive of much good in pointing out methods of work for the future. Mr. Hall leaves Birmingham to the sincere regret of all who have been privileged to work with him, and with the heartiest good wishes for the tasks which await him in another field.

**Chatham : Unitarian Christian Church.**—The Rev. J. Morgan Whiteman draws attention in his "Minister's Letter" in the *Church Calendar* for January to the pressing social problems, including those of international scope, the result of competition amongst individuals and groups, which must be taken into consideration at the present time along with the phenomenal progress which is as characteristic of the twentieth as it was of the nineteenth century. "The close of the year," he goes on, "has been marked by a number of serious accidents and one terrible crime involving heavy loss of life and great suffering. All these tragedies are symptoms of deep-seated social and industrial conditions, and seem to bear out the view just expressed as to the failure of progress in certain important respects. Our sympathy goes out to the inhabitants of the hundreds of homes that have been darkened by this avalanche of suffering and death. But this must not suffice. We must accept our share of the responsibility for these dire events, and endeavour to understand and deal with their causes."

**Evesham : Mayor and Corporation at Oat-street Chapel.**—On Sunday the Mayor and Corporation attended divine service at Oat-street Chapel. They assembled at the Town Hall and marched to the chapel via High-street. There was a large congregation, and the service, which was conducted by the Rev. W. E. Williams, opened with the singing of the hymn "O worship the King." The Rev. W. E. Williams preached an appropriate sermon from the words of the second half of the first verse of Psalm 127: "Except the Lord keep the city the watchman waketh but in vain." The Oat-street Chapel has just been undergoing renovation. The walls have been cleaned down and painted in a pleasing tint of pale green; new baize has been placed on the seats, and the ventilation has been improved. The organ has been thoroughly cleaned and tuned, and the front pipes painted to match the walls of the chapel.

**Glossop : Fitzalan-street Church.**—A new three manual organ has been built in the church by Messrs. Norman and Beard, Norwich and London. The action is tubular-pneumatic throughout, and the blowing is done by means of an electric motor. Part of the money had been secured by means of a bazaar held in the

spring, and a garden fete held in the gardens of Talbot House, the residence of Mr. Herbert Partington, J.P., in the autumn; and the remainder was generously provided by a gift of £350 by Mr. E. Partington, J.P., "Easton." The organ was formally opened on Tuesday, December 29, by an organ recital by Dr. J. Kendrick Pyne, organist to the Manchester Corporation, and Professor at the Royal College of Music. The church was crowded, and chairs were placed in the aisles and chancel. Dr. Pyne told a press representative that the organ was well balanced, of pure tone, and excellent action. It was an excellent organ, and a credit to the place and builders. The organ was used at the service on the first Sunday in the year. In the afternoon the organist, Mr. J. Crowther, A.R.C.O., gave a recital, assisted by Miss Kate Bentley as a vocalist. On Sunday evening a special musical service was held, when solos from "The Messiah" were sung by Miss Bentley, Messrs. Hall and Harrison; and anthems by the choir. Through the kindness of another very generous member of the congregation the church has been completely furnished with electric fittings, and on Christmas evening the congregation greatly appreciated the Christmas gift and the new method of lighting the church.

**Hampstead : Rosslyn Hill Chapel.**—The Rev. H. Gow writes in the *Church Calendar* for January: "During the past year we have lost a considerable number of valued members through death and removal. There has been sorrow and sickness in many homes which calls forth our deep and affectionate sympathy, and which ought to unite us in closer fellowship with one another. It was good to feel on Christmas morning how strong the congregation is, and to feel the joy and beauty of our religious faith. Such a congregation as ours has a great responsibility laid upon it. We ought to be a strength to the weaker churches of our community, and to be able to give more help both in money and in personal service to our Domestic Missions. The minister would be glad at any time to find work in one of the Domestic Missions for any member of the congregation who can spare a little time. Above all, every member of the congregation must feel that it is for us to show in our lives and by our worship that our free Christian religion is a deep reality to us, enabling us to bear whatever trials the coming years may bring, and to go forward with hope and joy and quiet energy into the unknown future." The following important announcement is also made in the *Calendar*:—"The Rev. Stopford A. Brooke, having offered to continue to preach in Rosslyn Hill Chapel on all the Sunday evenings in January, Mr. Gow has of course gratefully accepted his offer. The large congregation which gathers from all parts of London to hear Mr. Brooke shows how deeply his services are appreciated. The close association of Mr. Brooke with our congregation, the pleasure that he finds in preaching in our Chapel and that we find in hearing him, must always be a cause for sincere gratification both to minister and congregation."

**Liverpool : Hope-street Church.**—The following message for the New Year is taken from the *Monthly Calendar* of Hope-street Church:—"Each week there comes to us a great privilege, an ever-needed blessing—the blessing of Sunday. That happy interval is ours when we may put aside our 'painful pedestrianising,' our toiling and hurrying, our necessary tasks and labouring, and create for ourselves another and a peacefuller atmosphere. Our souls have space to remember themselves, so that our individuality may grow intenser and richer in the things that count. Sunday may mean a store of happy memories gathering about our homes to bear fruit presently when our day has dropped into the past. In all this our Church has its part. It makes a Sabbath where it stands,

voicing to us its appeal of the past, linking us with the generations we spring from; its appeal of the present, renewing our admiration for what is noble and permanent, in kinship with those of like mind with ourselves, spreading about us an atmosphere of infinite suggestion, calling us to be humanising forces in the world which waits for justice and sympathy and pity and love; its appeal of the future, whispering of our undying hope of Immortality, and pointing to the Beatific Vision eyes which have a moment's leisure to see. In our church we are reminded that we are children of Eternity; and for a moment the veil of familiarity which obscures from us the awe and wonder of our being, our destiny, our personality, drops. And as we rejoice in freedom combined with reverence, we know that liberality towards all churches may well be combined with loyalty to our own. We thank God for our Sunday and our Church." An interesting course of Sunday evening addresses by the Rev. H. D. Roberts is announced. The series will be entitled "Men and Books of 1910," and the subjects include "Florence Nightingale," "Leo Tolstoy," "William James," "Biography of Cardinal Vaughan," "The Chant of the Stone Wlla," by Helen Keller," and "The World of Life," by Alfred Russell Wallace."

**London : Peckham.**—At a New Year's party which was held in the schoolroom on Tuesday, the 3rd inst., a cheque for £6 was presented to Mr. Leonard Cooley, honorary organist of the Avondale-road Church, as a token of appreciation of his services at the organ.

**Manchester : Lower Mosley-street.**—One of the principal events in December was the Sunday Afternoon Lantern Lecture to Young Men by Mr. J. Albert Green, on "Mrs. Gaskell and her Books." There was a large gathering, and Mr. Green, who has spent years of labour in gathering together the unique "Gaskell Collection" at the Moss Side Free Library, was specially qualified to lecture upon a subject he has so thoroughly made his own. Pictures of the "Old School," which largely inspired Mrs. Gaskell, illustrations of title-pages, and rare portraits associated with the different novels, were shown and explained. The centenary address, on "Mrs. Gaskell and Lower Mosley-street," recently delivered by Rev. A. Cobden Smith, now appears in the January number of the *Sunday School Quarterly Magazine*.

## NOTES AND JOTTINGS.

### THE MYSTERIES OF SOUND.

The eighty-fifth series of Christmas lectures on science "adapted to a juvenile audience," which owe their origin to Michael Faraday, began last Friday at the Royal Institution. Professor Silvanus Thompson, who took for his subject "Sound, Musical and Non-musical," delivered a fascinating address which greatly interested a crowd of appreciative young listeners, giving many practical illustrations—some of a distinctly amusing character—of the facts which he wished to demonstrate. For instance, in explaining the function of the ear (and we may mention in passing that the lecturer objects very much to people who speak of the *drum* of the ear when they mean the *drum-skin*) a flame was used to represent the nerves and brain lying beyond the inner mechanism, and this flame responded most impressively to the professor's recital of "Peter Piper picked a peck of pickled pepper." These familiar words were repeated several times in the course of the lecture, as the letter "P," it was explained, is in the nature of an explosion, and a great producer of the air-vibration called sound.

The nature of such vibrations was shown on a screen, an explosion being recorded by a sudden and mountainous irregularity of the line, while a musical tone was represented by little waves in regular order. The children had an opportunity of seeing how these records were taken on a moving smoked surface. The difference between musical notes and noise was illustrated to the general satisfaction by a cuckoo call and a large rattle, which was really the noisiest thing used. The experiments which were crowded into the allotted hour included one with liquid air. Professor Thompson dropped a stick on a slab of marble, and asked the "house" if it thought the resulting sound was musical or mere noise, but before a judicial answer could be given he took a handful of sticks, and dropping them one after the other produced the tune of the National Anthem. This was a surprise effect that naturally caused a sensation.

#### THE CROWNING OF THE KING OF SIAM.

In view of the approaching coronation of our Sovereign, it is interesting to recall some of the quaint and peculiar ceremonies which are observed in other countries on such occasions. The crowning of the new King of Siam has taken place recently. His Majesty, dressed in spotless white, was conducted to the throne-hall by the priests of Buddha, and punctually at 9 a.m. he proceeded thence in state to the Temple of Indra, where all the Princes of the Royal House and the members of the Cabinet had assembled. The King himself lighted a number of candles, and then seated himself, bowing low to the south-west. A Brahmin next recited a prayer, and sprinkled the monarch eight consecutive times with water.

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This ceremony took place exactly at 33 minutes, 56 seconds past 9 o'clock, the moment which, according to the calculations of learned Buddhists, offered the best guarantees for a happy and prosperous reign. When the king was anointed, trumpets were sounded, bells rung, and cannons fired throughout the entire country. Punctually at 9 minutes and 45 seconds past 1 o'clock, His Majesty lifted the crown and put it on his head in the presence of the chief Brahmin, who then introduced the new King to the assembled people.

#### EDUCATION IN RUSSIA.

The main features of the Elementary Schools Bill which has just been passed by the Duma are, the *Westminster Gazette* points out, the establishment of local School Councils, which are to supervise both the Communal schools—which have lay teachers—and the Church schools, hitherto controlled solely by the Holy Synod, and taught by the parish priests or other ecclesiastical persons; the introduction of compulsory attendance, in so far as the existence of school accommodation permits; and the provision that the teaching shall take place in the language spoken locally, and not as the Extreme Right desired, solely in Russian. As the school course is for one year only, the restriction would have been an absurdity; and so not only German and Polish children, but Letts and Estonians, Lithuanians, Armenians, and Georgians are to learn the three R's through the medium of their native tongues.

#### THE PAST YEAR IN GERMANY.

"On the whole, the year has ended with a slight improvement on its predecessors," says a German correspondent. "The harvests, more especially of cereals and turnips, have been good, industrial production and traffic have increased, as is shown by the more favourable returns of the State railroads; but in spite of all this improvement there is still a complaint that profits have shrunk considerably. The country is suffering from the

effect of the newly imposed indirect taxation, resulting in a general increase of the cost of the necessities of life. The salaries of officials and labourers' wages have had to be raised in consequence; this has made production dearer, but the necessary advance in price is difficult to obtain without checking consumption. Money has become dearer because the requirements of the State and of industry demand more capital. Commercial relations with other countries do not as yet show much improvement, trade with France and the United States of America having fallen off.

#### THE DRINK QUESTION IN FRANCE.

A slight attempt is at last being made, we learn from the *Westminster Gazette*, to check the ravages of alcoholism in France by legislation. "In 1882 the number of cafés, public houses, and other establishments for the sale of alcoholic liquors in that country was 334,000; now it is 500,000—one to every eighty of the population, or one to every thirty adult males. In Paris alone there are 33,000; in Roubaix the ratio to population is one to twenty-six. A Bill now before the Senate limits the number to three in any commune of which the population does not exceed 600, and in larger communes to one for every 200 inhabitants. Even this seems rather a large allowance, especially as the measure applies only to houses where spirits are sold, or beverages compounded of spirits, the sale of wine, beer, and cider remaining as free as before. In France these latter beverages are generally regarded as 'hygienic,' and it is supposed, as in England in the first half of the last century, that an increased consumption of them tends to prevent spirit drinking; but the representatives of the wine-growing district voted against the Bill. The limitation, however, was carried by 156 to 59."

#### LESS THAN £160 A YEAR.

The latest issue of the *Royal Statistical Society Journal* contains an interesting and valuable report dealing with the salaries earned by men in various walks of life. It appears from this that the average salary of the 56,000 male civil servants (officers and clerks) is £95. As regards male clerks employed in local government, 38 per cent. in London, 7 per cent. in the boroughs, and 76 per cent. in Scotland received less than £160. "Taking the census numbers and combining our estimates in proportion to the population of London, the rest of England, and of Scotland and Ireland, we find," says this report, "that 72 per cent. (*i.e.*, 26,000) receive less than £160," with an average of £93. Coming to the clergy of the Established Church, the net average income is less than £160 in about 4,000 benefices, while the average of salary of 7,200 assistant clergy is estimated to be slightly less than £150. Ministers of other denominations number about 12,000, of whom some 7,500, it is estimated, are not subject to income tax, and receive an average of £120 per annum.

\* \* \*

As regards teachers in public elementary schools in England and Wales, 7,000 men and 2,000 women receive more than £160, while 30,000 men and 123,000 women receive less than £160, the averages for these being £100 and £76. Of those employed in schools other than public elementary—30,000 men and 76,000 women—it appears that (in elementary education) one man in five receives over £160. "We are of opinion," says the Committee, "that in higher education one man in two, or one in three, passes this limit, and the remaining 15,000 to 20,000 average £120." Four per cent. of women in higher education, as against 1½ per cent. in elementary, receive over £160, but of the remaining 75,000 very many receive quite small salaries, averaging £60.

#### AN ILLUSTRATED BLUE BOOK.

The annual reports of the Local Government Board for Ireland usually contain excellent illustrations of antiquarian interest, and in the latest of these reports the national monuments vested in the Board selected for description and illustration are those situated in the County Wexford. Of peculiar historical interest are the ecclesiastical remains in Ferns, a place formerly of great importance. "Ferns is remarkable (says the report) as having been the seat of the palace of King Dermot MacMurrough, whose abduction of Dervorgilla (wife of the Prince of Breffni) in 1152 is generally stated to have been indirectly the cause of the Anglo-Norman Invasion of Ireland." The ruins of the Augustinian Abbey founded by Dermot, in which he died in 1170, also Dunbrody Abbey, a famous Cistercian foundation suppressed in 1537, are also described and illustrated. Is it not time that historical monuments in England received similar attention and care at the cost of the public purse, instead of being left to the caprice of private owners?

#### GARDEN CITY PROGRESS AT LETCHWORTH.

A very satisfactory report was presented at the annual meeting of the First Garden City, Ltd., which was held recently. During the year, it stated, the net loss on the revenue account was reduced from £3,692 to £1,676—a reduction of £2,016, or more than twice the previous saving. Immediate further capital is required for development owing to the advent of four new industries, and it is estimated that at least £20,000 will be required for necessary extensions in order to cope with a rapidly increasing population. The number of new houses, shops, and public buildings built or building on November 15, 1910, was 1,292 and 42 factories and workshops, compared with 1,171 houses, shops, and public buildings, and 35 factories and workshops on the same date in the previous year. One of the shareholders moved a resolution to the effect that application should be made for a licence for the Letchworth Hall Hotel, but this was defeated by an overwhelming majority. It was pointed out that the object of the Garden City was to uplift the morals and promote the welfare of the people.

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